IN PURSUANCE of an order of the Surrogate of The County of New York, notice is hereby given to all persons being claims against RUSSELL W. GLASTER, has of the City of New York, cauther, descared, to present the same with somehers thereof it the Subscriber, at the office of Charles H. Glorer, No. 37 Wall-44, in the City of New York, on or before the first day of April next.—Dated PHEBE GLASTER, for peember, 1856.

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de laweins, de l this the time the relief demanded in the complaint. Date is, 1852. Yours, &c., J. D. & T. D. SHERWOOD, at law's P. B. Gald complaint was filed September 30, 1858.

New Hork Daily Tribune

NEW PUBLICATIONS.

COBB ON SLAVERY.

AS INQUIRY INTO THE LAW OF NEGRO SLAVERY IN THE UNITED STATES OF AMERICA: To which is prefixed an Historical Sketch of Slavery. By Tromas R. R. Coan of Georgia. Philadelphia: T. W. Johnson & Co. Savannah: W. Thorne Williams. Vol. I., pp. ccaxviii. and 308.

[First Article.]

publications of that sort very seldom present, at best for the general reader. It is also likely to prove highly useful and convenient to the practical wyer, since it treats of a title peculiar to American law, and never hitherto made the subject of m elementary treatise. Its professed object is to exhibit the exact legal status of the slave in the United States. To enable the student to appreciste, not merely the positive, but the relative position of the American slaves as compared with that of other servile classes in other times and ster countries, its learned and industrious author has prefixed an introduction which occupies war half of the present volume, containing an histereal sketch of Slavery in all ages and nations,

Weshall confine what we have just now to say b this Historical Sketch, reserving our observapens on that portion of the volume relating spe-

cally to our American Slave law for a second Let us begin, then, with saying that Mr. Cobb evitently belongs to the comparatively small class of reasonable men, and that to, perhaps, a somewhat greater degree than in the present excited and fasatical state of public opinion at the South on the question of Slavery, he thinks it altogether politic or prudent to evince. It is impossible, however, to concede to him that philosophical and judicial impartiality to which he aspires. While denying in his preface that he has any political or sectional purpose, he at the same time admits that he has sabtless been biased by his birth and education is slaveholding State. Indeed, it is impossible act to see in both divisions of his book, not merely a statement of facts, or alleged facts, but an attempted apology for and justification of the existing system of American Slavery-an apology and justification all the more effective because the book cannot be read by any person competent to judge it without feelings of respect, especially in contrast with the style in which the Slavery question is commonly treated at the South by those who concend to discuss it at all, for the learning, comprehensiveness and candor of the author. He declares, and we doubt not in perfect good faith, that, as far as possible, he has diligently sought truth, and has written nothing which he did not recognize as bearing her image. But, like so many other sincere seekers after truth, he sees several things very much distorted by his own prepossestions, and by the murky atmosphere about him, and on some matters coinciding with those preposresions, and tending to make out his case, espetially in what relates to the condition of the emantipated negroes in the Northern States and the West Indies, he bases very broad conclusions very positive statements upon very slight testimony, and that sometimes of a very worthless character. This is no doubt in part owing, especially when he comes down to cotemporary events, to the disadvantage, to which he refers, of having been obliged to write his book in an "interior village" (Athens, Geo.), which, though the seat of a Southern university, is but ill provided with books and journals, whereby he has been reduced sometimes to rely on secondand investigations and sometimes, as his book hows, upon merely the distorted and and vanishing tchoes of common rumor and interested clamor. Reflection, he says, has induced him to change many positions which he had committed to paper. Even of those which he has committed to print, there are many which also need to be changed, a result which the author himself anticipates as the

consequence of subsequent reflection and the exposition of other minds. The book has also been written in the midst of a borious practice-a very commendable instance dindustry and application, and the more comsendable from its rarity in the author's part of the country; and this, too, is made an excuse for a "disconnection and incoherency" which the author mys may be detected by experienced eyes. We de indeed detect such an incoherency; but it ap-Mars to us much less due to the disadvantages uner which the book was composed, which the withor has shown himself quite capable of overcoming, than to the character of the cause which he has undertaken to defend. It happens to advocates of doubtful cases, who feel the want of one strong and invincible position, that they are sometimes led to put themselves upon several grounds not very consistent with each other. Mr. Cobb has doubtless heard of the famous case in which the lender of a kettle brought suit against the borrower for having brought it back with a hole in the bottom, and to which the defense set up was, first, the kettle was never borrowed; second, when it bas borrowed, it already had a hole in it; third, I was whole when returned. Now, there appears tous a little of the same incoherency in our autor's defense of American Slavery, It is evidently se chief object of his elaborate and interesting interical sketch to lead to the inference from the Riversality of Slavery in all times and ages-that be status of Slavery without any reference at all brace or color, is the natural, normal, and on the whole, most comfortable and desirable emdition for the laboring class of mankind. He admits, inbed, that Slavery has disappeared from among the trilized nations of modern Europe, but he labors behow that after all this change is rather nominal han real, and so far as it is real is decidedly to the indvantage of the laborer by depriving him of a pecial master to whom he can look for defense and Potection, for food, clother, shelter, and care in

take care of, and still a slave in substance, but with nobody having any particular interest in him, and thereby in constant danger of starvation. Take, for instance, the following passages concerning the

workingmen of Europe:

While Slavery in name is extinct, Slavery in fact exists on the continent, and must continue to exist, until enlightenment shall have driven intellectual darkness from the earth, and religion shall have changed so completely the heart of man, that every one shall be contented to occupy that sphere for which his na-

ture fits him.

The labor performed by the lower classes, is servile labor. In name, it is refundary, in reality, it is raredindoor performed by the lower classes, is service indoor. In name, it is reductary, in reality, it is incommended in a master more releatly, it is incommended in the service with the service we have been examining. When population becomes dense, and the numbers depending upon their labor for their food increase, the price of labor can have but one standard, to which it of necessity comes: that is, the smallest possible amount upon which the laborer can feed and clothe himself and such of his family as can feed and clothe himself and such of his family as are absolutely helpless. Another result is, that, as the price of labor decreases, the age at which the child shall be considered capable to toil for his own support correspondingly decreases; and the age at which the old shall be considered exempt from labor, in the same ratio increases. Necessity, too, forces the laborer to submit to an amount of labor to which his physical frame is incompetent, and hence, laws are necessary to protect him from such exactions. Another result frame is incompetent, and hence, laws are necessary to protect him from such exactions. Another result is, that, despairing of an honest support, or yielding to natural indolence, the number of paupers frightfully increases, and with it the number of thefts and offenses of that character. Michaelis, a learned German writer, after considering the question, "whether it be better to have Slavery or not?" sums up thus: "To strike a balance, then, between the advantages and disadvantages of Slavery, is a difficult matter; but upon the whole, when I consider the severity of our numerous capital condemnations for thefts, and our numerous capital condemnations for thefts, and our insecurity after all against its artifices; when I consider that the punishment of our culprits only serves to make them a burden to our neighbors, who in return land theirs upon us, and that it thus becomes a sort of nursery for robbers, or, at any rate, for vagabonds and beggars, who are the pest of every country, I am often led to think that the establishment of the stable very ander certain fimitations would prove a prof ble plan."

Pitched to the same key, the following in relation to the laboring classes of Great Britain:

to the laboring classes of Great Britain:

The present condition of the laboring classes in Great Britain differs from personal bondage chiefly in the name. Necessity and hunger are more relentless masters than the old Saxon lords. The power of life and death, and the use of corporal chastisement are the mere attendants of Slavery; neither are necessary to constitute perfect bondage. When the time and labor of one person are by any means not purely voluntary, the property of another, the former is a slave and the latter is a master. And it makes no change in their condition, whether the food and clothing of the laborer be furnished him from the obligation to support and clothe one's property, or from the scanty return of nominal wages.

port and ciothe one's property, or from the scalary return of nominal wages.

As to food, clothing, residences, and the amount and
character of the labor required, the working classes of
Britain compare unfavorably with many slaveholding
countries. The earnings of the agricultural peasant
will barely furnish a support, when he is in health and
employment. When out of employment or diseased,
he becomes necessarily a panper. The parliamentary
reports give a view of wretchedness, destitution,
ignorance and cruelty, in connecton with the men, women, and children, engaged in the English mines,
which from any less reliable source would be incredible.

From the same reliable evidence we are informed of degradation, poverty, and cruel oppression under which the poor laborers, of every age and sex, groun and exist in the factories and workshops of the United Kingdom. The use of the lash is no uncommon resort of the bosses, and the fear of starvation bars up the door of justice.

The menial and liveried servants of Britain share

The menial and liveried servants of Britain share a fate not much superior. Actual, corporal cruelty is not so frequent, and detection and punishment more certain; yet, the abject submission required, and the contemptuous treatment received, break the spirit of the slave, and give food to the insolence of the master. A prominent evil to which the poor of Britain are subjected, is their miserable homes. Crowded into a single room, of all sexes and ages, fith, disease, vice, and crime, are the inevitable consequences. To this, add a degree of ignorance appalling, in so old and civilized a nation, and the result is not astonishing that so many of the children should be thieves, and the we-

so many of the children should be thieves, and the wo-men prostitutes, and the men paspers.

So also in the summing up of the advantages

and disadvantages of Slavery in the United States, it is to be noted that the advantages on which our author insists have no reference whatever to race or color of the slaves, but might be urged with just as much force as reasons for reducing to Slavery the white laborers of the North. In giving this passage, we underscore, in addition to the word conservative, which the author himself italicises, a few statements which, coming from such a source, can hardly be read without a smile, indicative, as they are, of a self-complacent delusion on the part of our Southern friends, carried even in well-informed quarters to a ludicrous extent, and of which several other instances may be found in this book.

Politically, Slavery is a conservative institution. The Politically, Slavery is a conservative institution. The mass of laborers not being recognized among citizens, every citizen feels that he belongs to an elevated class. It matters not that he is no slaveholder; he is not of the inferior race; he is a freeborn citizen; he engages in no menial occupation. The poorest meets the richest as an equal; sits at his table with him; salutes him as a neighbor; meets him in every public assembly, and stands on the same social platform. Hence, there is no war of classes. There is truthfully republican equality in the ruling class.

The laborers being slaves, there is not the same danger of conflicts between labor and capital, nor the same liability to other excitements in crowded masses, which end in riots. These are unknown in pure slaveholding communities.

Raising their own laborers, there is no inducement r foreign immigration into slaveholding communics. Their citizens imbibe freedom with their moth r's milk.

The leisure allowed to the slaveholder gives him a

opportunity of informing himself upon current questions of politics, and his interest being identical with opportunity of informing interest being identical with his neighbors, in preserving existing institutions, the Southern politician addresses always a body of men having a common sentiment, and not to be influenced to so great an extent by the "humbugs" of demagogues. This is an influential element in forming public opinion, and acts thus conservatively upon the public men of the South

the South.

Official position is not very consistent with the interest of the slaveholder, and hence is never sought for its preuntary emoluments. It is coveted only by those ambitious of distinction. Hence, the public men of the South do not find themselves supplanted by unprevided asprants, but their services are frequently gratefully received by their constituents. Born to command, and habituated to rule, they frequently commend themselves to the nation by their framess, their independence, and their fearlessness. These are interest in the character of a statesman.

Slavery is a protection from pagueries, the bane for

Slavery is a protection from pauperism, the bane for which the wisdom of civilized man has not yet pro-pared an autidote. In America, affliction, old age, an leness, are the only sources of pauperism. Where e laborers are slaves the master is compelled by law provide against the former, and is authorized to oteet himself against the latter. The poor-house,

erefore, is almost unknown.

The severities of Winter and the depression of financial crises, bring no horrors to the laborers of the South. The interest of the master as well as the law of the land protect the negro against the former, while change of masters is the worst result which can be-

d him from the latter.

As already intimated, there is perhaps no solution of As arready infiliated, there is properly the great problem of reconciling the interests of labor and capital, so as to protect each from the encroachments and oppressions of the other, so simple and effective as negro Siavery. By making the laborer himself capital, the conflict ceases, and the interests beself capital, the come identical.

He says negro slavery; but negro might be left out without at all affecting the argument. Our author, however, has too much sense to venture in this age of the world and in this democratic country to risk his case on such a position. So he suts forward, side by side with this argument for Slavery in general, a special argument for negro Slavery in particular, which he attempts to back up by religion as well as by philosophy and experience. Of the argument upon the former point-better suited, to confess the truth, to some hard-shell Baptist exhorter or Mormon apostle than to a man of sense and education like our author-he is, indeed, a lit-

have, but, as we are inclined to suspect in spite of his devetedness to truth-for something must be allowed to the infirmities of human nature and something to the invincible effect of babit upon a practicing lawyer-not without a slight smile of contempt in one corner at least of his mouth, for the poor, superstitious ignoramuses whose consciences are thus to be quieted or their understandings to be satisfied. "One of the inmates of the ark." he tells us, " became a servant of servants. and, in the opinion of many, the curse of Ham is now being executed upon his descendants, in the ensiavement of the negro race." But whether in the case of the negro this condition is "the curse on Canaan, the son of Ham, as many religiously believe and plausibly argue," our author modestly excuses himself from deciding as not within his province, which is rather that of history and law than of theology. He insists, hewever, that negrees have been slaves from time immemerial. But then that proves nothing special in their case, since, as he himself shows, the laboring whites of Europe were also in that condition from time immemorial till within a comparatively recent period, and in Russia still are so. But then he insists that the negroes are stupid, lazy, and, if left to themselves, fit for nothing but vagabonds. This, however, is precisely the character which, as he himself shows, the Greeks and Remans gave of their slaves, and the feudal proprietors in the middle ages of their serfs. The Roman slaves imported from Britain were set down as particularly stupid, and Wales, in the middle ages was reckened in Germany-as Africa is new thought of in Georgia-to have an atmosphere fit to produce slaves only. The very word slave implies the idea prevalent in Europe in the fourteenth century, that the whole Sclavonic race was fit for nothing but to make slaves of; and Mr. Cobb himself would seem to entertain that opinion, at least so far as the great mass of the Russian population is concerned. Thus he tells us of the Russian serfs, that "that they are indelent constitutionally and indulge it at the master's expense. They are mendacious beyond the negro, perhaps, and feel no shame at detection. Like them, too, they have no providence for the future, and no anxiety about it. They are filthy in their persons, and in their rude buts, exhibiting in all their handiworks the ignorance of a savage and the stupidity of a dolt." As to the efforts of the reigning Emperer at emancipation, he seems to think no better of them than he does of the echemes of our American abolitionists. "Without a radical change in the Constitution of the State offering greater inducements for effort on the part of the people, and perhaps, also, a change still more difficult to produce, that of the character of the serf himself, no bright hopes need be cherished of any material improvement in the condition of Russian Slavery." He forgets that the serfs of Eastern Europe, when first emancipated, were in no way superior to the present serfs of Russia; also, that the first and generally indispensable step toward changing the character of an individual or a class is to change the position they occupy and the relations in which they stand to others-a remark not less applicable to Georgian slaves than to Russian serfs.

Our author has much to say, as planters generally have, about the " negro character," as though there were some remarkable twist about it, or kink in it, invisible and unknown to everybody but slaveholders, which incapacitates the negroes for freedom. Yet nobody at all familiar with our own Slave laws, and with the way things go on in a slaveholding family, or on a plantation, can read our author's interesting sketch of Slavery as it existed in Greece and Rome, without being struck with the very close resemblance between white Slavery in those days and black Slavery now-a resemblance tending very strongly to prove that what our author and others speak of as negro character is nothing, after all, but human character, as developed by slavery; just as so many British travelers have described, with strong disgust, as American peculiarities, just what they might have seen every day of their lives by casting an eye on

their neighbors or by turning one in on themselves. But the grand reliance of our author, to make total failure, as he chooses to express it, of the experiments hitherto made in negro emancipation and civilization. First comes the case of Hayti, of the war of independence in which island he gives a much better account than is commonly to be met with, chiefly drawn from Schoelcher's work, and one which does not seem to establish any particular inferiority on the part of the negroes. That a population which, seventy years ago, consisted mainly of savages imported from Africa and held in a state of the most oppressive slavery, and which for twenty years afterward was engaged and more than half of it used up in constant and desperate struggles, first with their former masters, next with the English and then with Bonaparte, all of whom sought in succession to reduce them again to that Slavery from which the French National Convention had set them free, and who have had still farther to contend against the military despotism, and the lust of military leaders for power, by which such a protracted war was but too certain to be followed-that such a people, with such an experience, does not rival in industry and rapidity of development ourselves and other inheritors of an hereditary civilization, is not so very astonishing. Even in his own Georgia, there is, let us remind Mr. Cobb. a considerable part of the free white population-those known by the name of Georgia erackers-with whom, the rural population of Hayti might well stand a comparison, whether on the point of industry, intelligence, or the com-

forts of their homes. Next comes the case of British abolition in the West Indies, as to which our author, we are very sorry to say, betrays a most lamentable ignorance, partly, no doubt, from the difficulty of obtaining in an interior Georgia village authentic or anything like complete information on the subject, but partly, toe, we fear, from a disposition which, in other people at least, he seems inclined to his at in the motto on his title page, which, in Lord Coke's Latin, such as it is, points out as deserving of pity the man who, being persuaded before he is formed, refuses to be informed because he is unwilling to be persuaded. Had Mr. Cobb been a reader of THE TRIBUNE, a journal, we suppose, which, in the place where he resides, he could hardly receive through the post-office without subjecting himself to grave suspicions, he might have learned from the testimony of recent resdents, and native-bern white citizens and former sisveholders of that Island, that the picture which he draws of the effect of emancipation upon its negro population is a libel, to say the least of it, quite se gross as the very blackest picture which abolitionists ever drew of the social and economical condition of the slaveholding States. It is true that the negroes do still continue to show

ty years since they were set free, too, as they themselves bitterly expressed it at the time, as the monkeys are, without land, home or scarcely a rag to their backs. In that period a large part of them have acquired free-holds of their own, paying a hear Mr. Cobb himself upon that point. round price too. Some of them have become rich, while the great bulk of them, as the Custom-House records of imports incontestibly prove, are fed and clothed in a style utterly unknown to them in the days of Slavery. Let us assure Mr. Cobb that in making the following statements, he has been grossly deluded, and is in danger of grossly deluding others:

Not alone in material wealth has been the decline of these once flourishing colonies. The condition of the negroes physically, intellectually, and morally, keeps pace with this downward tendency. Their numbers are annually decreasing from disease, the result of unand from want, the result of improvidence e of crime is proportionate with the spre Chapels and schools are abandoned, misery. Chapels and schools are abandoned, and faithful teachers and missionaries have returned in

deepair to Europe.

If the reports of travelers and the local newspapers can be rehed on, these islands have not yet reached the lowest depth of degradation and misery to which they are dooned. Every year but adds to the desolation, physical and moral.

So long as Slavery lasted, the numbers of the negroes did annually decline. From one to three per cent of the whole population were killed off every year by over work. But from the moment of emancipation, as the census returns show, the number began to increase, and has gone on increasing annually. Nevertheless, the working force is at this moment considerably less than it was the day Slavery was abolished, because the proportion of children to the whole number is very much greater than it was then. The elder part of these children, instead of working naked in the cane fields and sugar mills are now in school, comfortably clothed, and learning to read and write, while the care of the vennger ones keeps the mothers out of the field. The story about the faithful missions ries and teachers going back to Europe is all fudge. Every community, black and white, has its vagabonds and scoundrels - we have seen them in Georgia itself, if Mr. Cobb never did, and of both colors and conditions, too, white freemen and black slaves-but the condition of the English West India negroes, taken as a body, their condition, moral, intellectual and pecuniary, has improved quite as fast as, under the circumstances, could have been expected. They have not only had their own ignerance, poverty and degradation to struggle against, but the great body of the white residents of the islands, who, in too many cases, have contended to the very last, a contest which in Jamaica they have hardly yet given over, to keep the negroes, after emancipation, in the same degraded and helpless position which they occupied as slaves.

It is true that the sugar crop has diminished,

and that the non-resident proprietors-nine-tenths

of the English West India negro plantations are

still the property of non-residents-have ceased to

be the nabobs they once were, and hence alone has arisen all the hue and cry about the total ruin of the West Indies, a cry, let us remark, which used to be raised, from time to time, quite as loudly while Slavery lasted, and with quite as good reason, too, as it ever has been since. But this diminution of the sugar crop, and the abandonment of estates about which we hear so much, has not been owing to laziness on the part of the negroes. The negroes are not fond of working for other people without pay-a trait of character which seems to establish a certain degree of brotherhood between them and the white people; -but when they themselves are to gain anything by it, when they are paid and paid down a reasonable hire, there is not a people on the face of the earth more ready to work, nor a people on the face of the earth who in a tropical climate can or will, year in and year out, do so much work as they. The English planters have changed their tune as to the indolence of the negroes since by importing emigrants as they have from Ireland, Germany, Madeira and the East Indies, they have had the opportunity to make a comparison. The conclusion they have come to, as communicated to us by practical planters, surveying with pride their thrifty and wellkept cane-fields, is, that of all laborers on a West gainst the negroes, appears to be the India sugar plantation, the creole negro, the negro the other boasted some of the best blood of Engthat is born in the West Indies, is the best, and next to him, by all odds, the native African, taken out of a captured slaver, and, instead of being driven by the lash, after the old fashion, put into the field to work for wages. It is true that the negro will not voluntarily work so many hours in the day, nor will be accomplish so much labor in an bour as is customary with white men in cold and temperate climates; and that, for the best reason in the world, neither they nor anybody else can do it in a tropical climate without speedily breaking down under the operation. And now we come to the true explanation of the deficiency of labor of which the English negro planters have so loudly complained, and from which they have no doubt severely suffered. In the slave time the total labor of the colonies was devoted to plantation crops. From the moment the slave-trade and the transfer of slaves from one island to another was put a stop to, the population began to decline. Long before the abolition of Slavery every plantation had become short-handed, and in spite of the efforts to force more and more work out of the negroes, the production had in consequence seriously declined. The sugar mills were kept at work all night during the grinding season, and it would have been the same with the field labor-as long as there were any negroes left to kill off-bad it been possible to work them in the dark. Emancipation put a stop to all this. By means of the whip the negro could be worked to death. No negro could be persuaded to work himself to death for wages. There was the rub. Next, the women with infants staid at home to suckle and tend their children. Then there were a good many who did not fancy sugarplanting, the associations with which were, to be sure, not altogether the most agreeable. This was especially the case with those who had been born and bred on coffee or cotton plantations, but whom to supply the increasing deficit of labor, the sugar planters had from time to time bought up and transferred to that more laborious employment. Others who acquired land of their own worked chiefly on that, giving only occasional labor the the sugar planters when they wanted a little money. Freedom and the possession of money by the negroes, opened the door to many new occupations. In slave times, there was not a retail store in the colonies; now articles of consumption are sold by the pennyworth at every corner or cross of the

and the increase in the cost of production from the necessity of paying wages, that the planters had to encounter. They suffered very severely from two other quite distinct causes: 1. The loss of that monopoly of the British market, which, as slaveholders, they had always enjoyed, and 2. The exmarks of the poverty and utter degradation out of | haustion of their lands which made them unable to chaese and old age, leaving him with himself to the sby. He throws it out for what effect it may which emancipation delivered them. It is but tween the surface and old age, leaving him with himself to the sby. He throws it out for what effect it may which emancipation delivered them. It is but tween to contract a legal marriage;

But it was not alone the falling off of their crops,

tries where the negroes have been emancinated. There are plenty of them in Virginia, and we think we have seen them in Georgia. But let us

In a slaveholding State, the greatest evidence wealth in the planter is the number of his slaves. T weath in the planter is the number of his slaves. The most desirable property for a reunuscrative income, is slaves. The best property to leave to bis children, and from which they will part with the greatest re-juctance, is slaves. Hence, the planter invests his surplus income in slaves. The natural result is, that lands are a secondary consideration. No surplus is left for their improvement. The homestoad is valued only so long as the adjacent lands are profitable for only so long as the adjacent inside and production cultivation. The planter himself, having no local attachments, his children inherit none. On the centrary, he encourages in them a disposition to seek new lands. His valuable property (his slaves) are easily removed to fresh lands, much more easily than to bring the fertilizing materials to the old. The result is that they, as a class, are never settled. Such a population is almost nomadic. It is useless to seek to excite patriotic emo-tions in behalf of the land of birth, when self-interest speaks so loudly. On the other hand, where no Siavery xists, and the planter's surplus cannot be invested in aborers, it is appropriated to the improvement or laborers, it is appropriated to the improvement or extension of his farm, the beautifying of the home-stead where his fathers are buried, and where he hopes to die. Of course we speak of classes, not of individuals. The result is the withdrawal of all investments from the improvements of the lands, another deletions effect of Slavery to the State.

Whatever the desolation of Jamaica, whatever the decline of the splendor, hospitality, and great estates for which she was once distinguished, Vir ginia, as a Slave State, has gone through the same process, and now barely contrives to make both ends meet, not merely by scourging her slaves-to borrow an expression from Gov. Wise, into scourging what they can out of her worn out lands-but mainly-a resource which Jamaica does not possess-by selling off all the increase of her negroes to stock the new cotton plantations of the South-West, which in their turn are undergoing a like rapid deterioration, under that nomadic system of agriculture which Mr. Cobb so graphically describes. Jamaica and the other British West India colonies are now gradually passing out of this nomadic state. The negroes are acquiring homesteads, which they are already beginning to beautify, and we trust that, by the end of the century, the island may come as much to resemble New-England, as it does now the worn-out sections of Georgia.

Mr. Cobb is as much mistaken in what he says of the emancipated negroes of the Free States, as in his accounts of the West Indies. Accurate information on that subject was hardly to be obtained-if he will pardon us for suggesting it-from slave-catching Commissioners or dough-face Governors. Little confidence as he may have in the judgment or honesty of Mr. Garrison, or Theodore Parker, he would have done much better to have applied to them. They, at least, have given some attention to the subject, and, therefore, have a chance to know something about it. The free pegroes of the North, of whom a considerable part are runaway slaves, or their children, had nothing to begin with, and almost everything to struggle against, climate included. It is only within some twenty years past that they have attracted any sympathy or care from their white fellow-citizens. Within that period their progress has been marked. Whatever may be said of their poverty or vices, there is not a town or city, in which any considerable number of them reside, that does not contain a larger number of white people, who, taken as a body, are in every respect, morally, intellectually

and pecuniarily far below them. Is it not a little ridiculous-does it not show the extravagant extent to which even an honest lawyer will go in behalf of a cause which he has warmly espoused, to see a sensible man like Mr. Cobb gravely urging as a proof of the natural inferiority and incapacity of the negroes, that in the Colony of Liberia, with its eight thousand inhabitants, not one child born in the colony, now thirty-five years old, is reported as having had "a liberal or classical education," while the "classical school" established by the Presbyterians numbered in 1852, only eight out of the entire population! The population of Liberia is as great at the end of thirty-four or six years as that of Virginia was after the expiration of a similar period, and though the one was settled by liberated negro slaves, and land, we are inclined to suspect that of the children born in the two colonies respectively, a great many more of the Liberians can read and write than was the case with the young native-born Virginians. Indeed, there are plenty of counties at this moment in Mr. Cobb's own State of Georgia, with a larger white population than the total population of Liberia, and negroes more or less, to boot, that in number of pupils and the education of their children, if the returns of the census can be trusted,

are far behind Liberia. Upon the question of the capacity of the negroes for freedom, and the possibility of their enjoying it side by side with the whites, Mr. Cobb passes by the case of Brazil very gingerly. It appears, from his own statement, that there are more free negroes in that rising empire than in the British West Indies, Hayti and the United States, put together. Yet he has nothing to produce about any tendency to return to barbarism on their part, or any impossibility of their living on peaceful and equal terms with the whites. On the other hand, in the single paragraph which he devotes to that country, the total of whose black population is equal to ours, he informs us that "at court, in the army, in haunts of business, everywhere may be found, freely mingling together persons of every hue." Nay more, the free negroes come up even to the Georgia standard of manhood and superiority. They "are frequently the owners of numbers of slaves." It appears to us that in his haste to announce his preconceived conclusion-to refer again to his own motto-Mr. Cobb has rather slurred over this important case of Brazil.

It would indeed seem as if, after all, our author is unwilling to trust his case on the general lawfulness of enslaving the negro, so he betakes himself to his third point of defense-the great difference between Slavery as it existed in Hayti and the English West Indies, and Slavery with us; its comparative mildness, as proved by the decrease of the slaves there and their increase here. The negroes have improved, he tells us, both physically, mentally and morally. Especially is their moral improvement most evident. "Though still inclined to superstition, they are frequently exemplary Christians, and generally inclined to be religious." "The statistics of the different churches in the slaveholding States show a greater number of negroes converted, and admitted into the church, than all the conversions which have crowned the missionary efforts of the world. Now, whatever might have been the case with imported barbarians and savage heathen, ought these Christian brethren, natives of the soil, the playmates of our Southern youth, the inmates of our Southern households, the cultivators of our Southern farms, the producers of everything almost which the South exports-ought they to be left

Abandoned plantations are not peculiar to coun- without any authority over their own children, or the women over their own persons; without the power to acquire property; without the right to learn to read; without the freedom, as is the case in some States at least, to attend a religious meeting, except a white man be present; liable to be sold any day for their masters' debts, and with all their strong local attachments and patriotic emetions in behalf of the land of their birth-stachments which they have, if their white owners have not-to be hurried off, chained and weeping, torn from every thing which their hearts hold dearobjects of a slave-trade, which, in the number of its victims rivals, if in nothing else, the slavetrade of the coast of Africa in its palmiest days? Ought these now civilized men and Christian brethren, these artisans and cultivators of the South, to be placed for their whole lives under an arbitrary and irresponsible authority, vastly more unlimited than that which the law allows even a father to exercise over his infant children! We put it to Mr. Cobb's conscience, as a Christian; to his feelings, as a man. However he may whistle to keep up his spirits, he knews that it is wrong;

he knows that it cannot and will not last. It would require a prophetic vision to foretell the future of the American negro slaves. Emancipation, in their present location, can never be peacefully effected. Until the white race of the South is exterminated or driven off, it can never be foreibly effected. Amalgamation, to any great extent, is a moral impossibility. Celonivation on the coast of Africa could be effected only at immense cost, and at the sacrifec of the lives of at least one-fourth of the emigrants. So long as climate and disease, and the profitable planting of cotton, rice, tobacco, and cane, make the negro the only laborer inhabiting safely our Southern savanuas and prairies, just so long will be remain a slave to the white man. Whenever the white laborer can successfully compete with him in these productions and occupy this soil, the negro will either be driven slowly though the Isthmus, to become amalgamated with the races of South America, or he will fall a victim to disease and neglect, begging bread at the white man's door. It would require a prophetic vision to feretell the

Such is his solution of the Slave question. We trust to God and humanity for some less lame, less impotent conclusion. It was not for this that God allowed Joseph to be cast into a pit by his brethren and sold to the Egyptians. Pharaoh's heart may yet be softened. If not, plagues will come. Having made the negro a Christian, let our Southern brethren go on to make him a freeman. If they decline thus to become the instruments of Providence, some other will be raised up.

A WASHINGTON GAMBLING HOUSE.

Correspondence of The Boston Post.

Washington, Oct. 25, 1808.

One of the most celebrated and successful sportsmen of this or any other country was buried in this city on Sunday week. The occasion of his death affords me an opportunity of giving your readers a sketch of the man and a description of his gaminghouse. Let it serve as a warning, not as an example. He had been a resident of Washington some fifteen or twenty years, during which period be amassed great wealth by gambling, or, to use the mild and honest language of the avenue, "he realized an amighe fortune out of the successful operations of his "house" being the most elegant, and his bank the most weighty and substantial in the country, it has been for years the fashionable and fascinating resort of wealthy planters, fast Congressmen, aspiring diplomats, and ambitions sportamen from every part of the world. For many years past he has lived in the most luxuriant style, having, his a certain other rich man, "been clothed in purple "and fine linen, and faring sumptuously every day." In person he was above the medium size, fat and sleek, of pleasing address, and a generous disposition; exhibiting in his general deportment to strangers the characteristics of a well-fed, good-natured dergyman rather than those of a heartless, unrelenting gambler.

His reputation for generosity was widely established?

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His reputation for generosity was widely established? If a college was to be endowed, a church built, or private charities to be dispensed, his was sure to be among the most munificent of the donations. His wife, now a widow, was of good parentage; a woman of rare beanty and accomplishments, possessing social qualities, which, combined with the dazzling allurements of wealth, insured her troops of admirers and courtezans. Rolling along the avenue in her magnificent equipage, which far exceeds in richness and style that of the President of the United States, or that of any other gentleman in Washington, she looked a very queen—being quite undisturbed by any thought that her presence sent a dagger to scores of hearts whose patrimony, unlawfully obtained, had contributed to he enjoyment, in the same proportion that its less ha added to the woes and wretchedness of the beholder. His "establishment" was upon Pennsylvania avenue, between the National Hotel and the Capitol Let us approach and look at it.

You enter by a door of variegated stained glass, which, by gas light, reflects all the colors of the rainbow. Ascending a flight of stairs you reach a door, pull the bell, and instantly a small aperture opens, and to a specific with a pair of red eyes and a doable.

Ascending a flight of stairs you reach a door, bell, and instantly a small aperture opens, and you are greeted with a pair of red eyes and a double row of ivery, set in black, which nominally belong to Sambo, but which, in fact, are the property of the proprietor. A glance suffices. You have filled Sam-bo's eye and are deemed passable. The door is at once opened and you are ushered into the ante-room, the vestibale of hell! This room is not large, but ele-gantly amounted—the chief attraction being the side. the vestibule of hell! This room is not large, but ele-gantly appointed—the chief attraction being the side-board, which is of solid marble and white as Diana's board, which is of solid marble and white as Diana's breast. Here are arranged in long and glistening countries, the content of cut glass, sparkling like brilliants, filled with the choicest nectar, and blashing to the very necks with the glowing vintage of the olden time. If you pass this rubicon without tasting its sparkling but dangerous waters, it is not from any dearth of hospitality on the part of your persuasive host. The spacious "Sporting hall" is now visible. The floor is covered with carpeting from the Orient, of immense cost and marvelous beauty. The walls are adorred with superb paintings of the old masters and the new, while pendent from the windows hang cutains of embroidered lace, covered with golden tapestry of Oriental magnificence; with mirrors of mamtry of Oriental magnificence; with mirrors of mam-moth size reflecting your form and features from a score of gleaming embrasures. Along the hall, at conmoth size reflecting your form and features from a score of gleaming embrasures. Along the hall, at con-venient distances, are ranged circular tables of polished rosewood, around which are seated numbers of thoughtful, anxious, dark-visaged men, who heed you not—their eyes having another and stronger attraction. One would naturally suppose this to be a theater for jests, drollery and song, or bacchanalian revelugs, or nuclificit execution.

No real voice or sound, Within those cheerless walls is found." You are oppressed with the fearful stillness and awful

pilistic encounters. Far from is hushed, silent, sepulchral.

You are oppressed with the fearful stillness and awful silence which pervades the piace. A laugh, a joke, or even a curse, would be a sensible relief. But you hear nothing of this. An occasional long breath or half-subdued sigh is all that tells the car that these mad devotees are possessed of lungs and life.

An hour's inspection satisfies your curiosity, and you are about taking your departure when a soft had taps you on the shoulder, and a low voice: "Please don't leave, Sir, supper will be ready in a few minutes." At precisely log o'clock the doors of the dining hall are thrown open and "supper's ready," proclaims an immediate armistice between the combatants, and invites to a more healthy and rational daty. The long tables groun beneath their burden of gold and silver plate, and the heaps of delicacies which sumount and adorn them. Here are venions from the brown forests of Maine, turkeys from the broad savannahs of the West, canvae-backs from the placid. brown forests of Maine, turkeys from the broad savennahs of the West, canvas-backs from the placid Potomac, trout from Superior, and salmon from the St. John's: together with fruits, flowers and wines for every taste and from every clime.

The repast over, you are permitted, with a patronizing invitation to "call again," to make your retreat to the pen sir, there to thank heaven that you are not a worshiper within this magnificant yet cheerless abode.

One night's work, a few days previous to the close of the last session, inade sad have among the coffers of this den. It is said that a distinguished Senator won on that night \$180,000, which broke the bank and caused a temporary suspension. A new house, however, was soon purchased by him, and was magnificently decorated, when the "King of Terrors," the great unbeaten and unchallenged, stepped in and closed the game of life forever.

FIRE IN DIVISION STREET.

On Wednesday night a fire occurred in the millinery stablishment of Miss Powers, No. 33 Division street, is consequence of some goods coming in contact with lighted gas-burner. Damage \$60. Insured for \$1,000 in the Manhattan Insurance Company. No